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# The Outlook of Missions



VOLUME XXIV

AUGUST, 1932

NUMBER 8

## *The First Rural Institute at Huping a Great Success*

KIND friends, through special gifts, made possible the holding of a Summer School at Huping in 1931. It was a great success. Four of the Huping graduates who are studying agriculture at Nanking, were present throughout the Institute, giving their services as teachers. Mr. Djou Ming I, the head of the Nanking Agricultural College Extension Department, was in attendance for the whole session. He is a rare Christian. There was a choice group of some twenty students, mostly of the teacher and evangelist type. A goodly number of them came from the province of Hupeh, north of Hunan. One very interesting gentleman, Pastor Deng, came even from far away Szechwan. The Beck brothers and Mr. Yaukey did splendid work in sharing with Mr. Li Hwei Chien the leadership of the "rural religious work" study. Another picture in this issue shows the Huping "Daily Vacation Bible School." The children were from Huping and vicinity. The teachers were Huping boys, while the Huping Church financed the effort.



TEACHING STAFF OF THE 1931 SUMMER SCHOOL AT HUPING, CHINA  
Revs. Karl H. Beck, Jesse B. Yaukey and Edwin A. Beck were the missionary members.

# The Quiet Hour

JULIA HALL BARTHOLOMEW

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He sent His word and healed them, and they were saved from their destruction.

—Psalm 107: 20

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Spread the Light! . . . .  
Till all the fringes of the night  
Are lifted, and the long-closed doors  
Are wide forever to the light.

—JOHN OXENHAM.

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So long as men are preoccupied with the question of getting a living, they have little marginal energy left to think about how to live.

—J. R. WATTS.

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"Apparently people are turning with wistful longing toward anyone who can give them a real insight into the life of the spirit."

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To rediscover the world of simplicities—the relief of a slackened quest for things, is to re-discover, perhaps, one's self.

—WALTER PRITCHARD EATON.

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Why through my aching grief  
Does some healing stir?  
Can a small grey-edged leaf  
Be God's minister?

—ANNE H. SPICER.

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"Through a true friendship life's chief inspirations come to our soul."

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"We cannot kindle when we will  
The fire that in the heart resides;  
The Spirit bloweth and is still,  
In mystery our soul abides;  
But tasks in hours of insight willed  
Can be through hours of gloom fulfilled."

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"The apprehension which breeds only worry and weakness is inconsistent with the spirit of confidence which pervades our holy faith."

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"It is important to remember the place of leisure and calmness in the making of character and in the perfecting of companionships."

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Ye who bear on the torch of living art  
In this new world—saved for some wondrous fate;

Deem not that we have come, alas, too late,  
But haste right forward with unflinching heart!

—RICHARD WATSON GILDER.

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With life so fair and all too short a lease  
Upon our special star! Nay, love and trust,  
Not blood and thunder, shall redeem our dust.  
Let us have peace!

—NANCY BYRD TURNER.

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Purify, we pray Thee, our souls from all impure imaginations, that Thy most beautiful and holy image may be again renewed within us.

—ROBERT LEIGHTON.

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Arise, O Spirit of Life, that through Thee we may begin to live.

—GERHARD TERSTEEGEN.

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"The only test that needs to be applied to any new form of administration is whether it permits of resolute action in spiritual things and tends to the maintenance and release of spiritual life."

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No phantom breath  
Is life! A Titan, ancient as the sky,  
Guards all our dreams and will not let them die!

—THOMAS CURTIS CLARK.

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"Underlying all enduring satisfaction and joy there must be a large and genuine wish for the welfare of others."

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The hand of His power is swift,  
Oh, lips be silent; oh, hearts be strong  
Till He shall with strength uplift!

—MARIANNE FARMINGHAM.

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"What possibilities are yet to be realized in our humanity we may not guess, but we who have seen Jesus believe that His personality and character define the ideal toward which the creative God is moulding mankind."

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Be still and strong,  
O man, my brother! hold thy sobbing breath,  
And keep thy soul's large window pure from wrong.

That so, as life's appointment issueth,  
Thy vision may be clear to watch along  
The sunset consummation-lights of death.

E. B. BROWNING.

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## The Prayer

**O** LORD of all life, from whose eternal love all things have had their origin, grant us a vision of what it is to love as God loves, as Christ loves, that our love may be divine! For thy love's sake. Amen.

# The Outlook of Missions

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# The Outlook

VOLUME XXIV

NUMBER 8

AUGUST, 1932

# of Missions

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

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## *Labor Sunday Message*

*(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.)*

ON Labor Sunday, as on Christmas, the churches of Christ repeat the promise of peace on earth, goodwill to men. They seek to interpret for themselves and the world what this gospel of goodwill implies for our industrial civilization. On Labor Sunday, as on Easter Sunday, the churches acclaim the living Christ and declare that His spirit should guide all human relations. On Labor Sunday, as on the Day of Pentecost, the churches of Christ desire to speak with new tongues so that their message shall be understood by all men. The churches want their young men to see visions and their old men to dream dreams of a better world in which industry shall be planned to meet human needs.

### *The Test of an Economic System*

The thing that really matters in any industrial system is what it actually does to human beings. For this reason no society that would call itself Christian or even civilized can tolerate such unemployment as we now see in our economic life. Unemployment terribly increases the strains which even in so-called prosperous times bring many to the breaking point. Homes are threatened and broken. There is more overcrowding as families double up in quarters which do not give adequate privacy. Resources are exhausted. Morale is undermined. Physical and moral resistance is impaired.

Those who depend upon income from savings suffer from reduced interest, rent, or dividends and, in many cases, this reduction has now gone to the vanishing point. But workers who lose their jobs are obviously more disastrously affected than the average investor since their margin of security is smaller.

Religious prophets have always denounced the gross inequality between the incomes on the one hand of those who toil in factory, mine, farm and office, and of those, on the other hand, who by inheritance, or privilege of ownership, or speculative investment derive an income not earned by actual service. The simple and searching comment of Jesus, when the rich young man whom Jesus loved at sight went away sorrowful because he had great possessions, needs to be remembered: "How hardly shall they that have riches enter the Kingdom of God." The constant suggestion of the parables of Jesus is that great wealth in the midst of poverty is a hindrance to the good life. This is still the fact. Inequality is a peril to the rich because it tempts them to a narrowing of their sympathies and a false scale of values. It is a curse to the poor because it means misery for under-paid, irregularly employed workers, crowded in unsanitary tenements, shacks or company houses, exposed to the constant fear of sickness unprovided for and of old age insecure. Our economic resources, our progress in invention and the arts, our social inheritance should now make possible a worthy standard of living for all if the organization of production and distribution were directed towards that end.

It is not denied that many persons of wealth are rendering great service to society. It is only suggested that the wealthy are overpaid in sharp contrast with underpaid masses of the people. The concentration of wealth carries with it a dangerous concentration of power. It leads to conflict and violence. To suppress the symptoms of this inherent conflict while leaving the fundamental causes

of it untouched is neither sound statesmanship nor Christian goodwill.

### *Science and Religion Point the Way*

It is becoming more and more clear that the principles of our religion and the findings of the social sciences point in the same direction. Economists now call attention to the fact that the present distribution of wealth and income which is so unbrotherly in the light of Christian ethics, is also unscientific in that it does not furnish sufficient purchasing power to the masses to balance consumption and production in our machine age. Economists further point out that control of the great economic forces which affect the welfare of all nations cannot be achieved by any one nation acting alone. World cooperation is becoming more and more a practical necessity. This also is in line with Jesus' teachings of universal brotherhood.

The method whereby a just, brotherly and scientific world social order shall be brought about is a question of major importance. The churches do not condone violence nor encourage resort to force, but look with sympathy on all peaceful and constructive efforts—by individuals, by labor, by employers, by social agencies, and by political movements—to accom-

plish the desired end. Among the measures which in our time may advance the cause of human welfare in the direction of that ideal social order which we call the Kingdom of God, are intelligent planning and direction of industry, credit and finance for the common good; an extension of minimum wage laws, and above the minimum wage the highest possible wage as distribution becomes fairer and the productivity of industry increases; collective bargaining; cooperative ownership; and social insurance against accidents, sickness, old age and unemployment.

The Christian religion demands the dedication of power to the more abundant life of humanity. Such consecration of talent especially in the fields of industry and statecraft must become a test of the Christian life. It is the special responsibility of privileged classes to cooperate in movements toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A similar obligation rests upon labor and its leaders.

With malice toward none and charity for all, the churches send their greetings on Labor Sunday to all who toil with hand or brain and look forward with them toward a better day.

### *The Christian Way Out*

By DR. NICHOLAS MURRAY BUTLER, *President of Columbia University*

IT must be bluntly said that a very considerable proportion of the American people, and a still greater proportion of our representatives in official life, continue to show no real appreciation of what has happened to the world or of what is going on all about them. These elements of our population and these public officials continue to use old phrases, old slogans, and old rallying cries, as if these really meant something, being quite oblivious to the fact that they have wholly lost whatever meaning they may once have had.

It is not possible to describe or to discuss present-day problems without repetition. What is now being said has been said before by way of warning and of preparation. Apparently it will probably have to be said many times again before public opinion wakes from its sleep and before public officials, high and low, perceive their responsibility and have courage to act upon it.

The economic, the social, and the political convulsions which are shaking the whole world are without a parallel in history. It is quite futile to draw curves and to make charts of how earlier depressions and economic crises in the United States have developed and how they have led the way to recovery. This procedure is wholly futile, because conditions are entirely without precedent, and the remedies for these conditions will have to be without precedent as well.

Two great historic movements happened to reach a climax at about one and the same time, and the effect has been to overturn the world as our fathers knew it. These two movements are, first, competitive and armed nationalism, and second, the industrial revolution which followed hard upon the invention and installation of machinery a century ago. Armed and competitive nationalism went to its nat-

*(Continued on Third Cover Page)*

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## *Home Missions and the Meeting of the General Synod*

THE Triennial Meeting of the General Synod always has a significant bearing upon the Board of Home Missions and its work. The Board is the creature of the General Synod and is amenable to it. The General Synod is the only body to whom the Board renders a report. From time to time statements of the Board's work are given to Synods, Classes and congregations, but these are statements, not reports. They are voluntary bits of information. The Synods and Classes have no jurisdiction over the Board, cannot command it, but only offer to it friendly suggestions. But with the General Synod the situation is different. The General Synod can give orders and directions to the Board. The Board belongs to it. It elects the personnel of the Board and consequently the Board renders a full account of its activities and its status to the General Synod. The report for the past triennium covers fifty pages in the Blue Book. It is replete with information which not only the General Synod, but the Church as a whole should know. It includes every item of its work. It lists the members of the Board, the officers, the committees, the staff of workers; it mentions the new Missions that were enrolled, giving date of enrollment and name of Missionary. It records the list of Missions that went to self-support, and those that were referred back to their Classes or were cared for by reconstruction. It furnishes a summary of the number of Missions, the number of members, Sunday School enrollment, parsonages, debts on Mission properties, value of Mission properties, payments made by the Missions on their debts and for interest. Then comes an account of the different departments through which the Board functions in its work. In the Church Building Department valuable information is given about the number of

Mission Churches that have been erected or aided in some form or other. A list of Church-building Funds which were received during the triennium is given, indicating the date, amount, name of donor, and of Mission where the money is invested. A long list of incomplete Funds is given, showing the names of parties who have such Funds in process of completion. The legacies, their amounts and from whom received are likewise recorded. Then follows a summary of all receipts by the Board during a period of 106 years. Since 1863, the organization of the General Synod, these amounts are arranged according to trienniums. This makes it easy for comparison. Then follows a history of the Commission on Social Service with 10 definite pronouncements on a variety of social subjects and problems. The work of the Woman's Missionary Society in behalf of Home Missions is presented and a list of the women workers supported by the Woman's Missionary Society is given. Interdenominational, educational and other phases of the work are presented. Then follows the annual Budget which indicates the askings of the Board from the Church at large. This budget goes into considerable detail and gives an estimate of what the Board should have for each of its departments. After this comes the report of the Treasurer for the past triennium showing receipts and expenditures. There is a complete analysis of the salary account and also of the travel expenses for each Superintendent or Department. Here we have a mine of information regarding the financial transactions and situation of the Board. Then follow several pages of statistics pertaining to the Missions, indicating name of Mission, name of Missionary, membership, contribution, indebtedness, and amount of salary Mission pays and the



amount appropriated by the Board. Such detailed information can be found nowhere else. If our people were to study this report very carefully they would have a clearer insight into the work of the Board and might be less disposed to criticize its actions.

Now, when the General Synod meets, as it did in Akron recently, this comprehensive report of the Board is presented to that body. By definite action the report is referred to a committee of five or seven members who carefully review the same and bring back certain recommendations for adoption. These recommendations become a part of the Minutes of the General Synod and are also appended to the report of the Board for wide circulation throughout the Church. A limited number of copies of the report and of the recommendations are available to those who apply to headquarters.

The General Synod this year manifested a deep concern for the welfare of all of its Boards, especially its Boards of Home and Foreign Missions. During the years, owing very largely to the worldwide depression, the receipts of these two Boards have dropped and the debts have mounted considerably. Great concern was expressed as to how these obligations might be met and these debts cancelled. The General Synod authorized its President to appoint a special committee of six, three ministers and three elders, to collaborate with the Boards in the amortizing of their debts. The General Synod deemed it wise not to adopt the budget which the Board had presented, but to reduce it from \$452,040 to \$348,786. This figure was reached by adding twenty per cent. to the average annual amount received during the past triennium. This action was inspired by an assumption which, while not definitely expressed, was always present in the background. The assumption is this: if a smaller budget is presented the Church at large will pay

more and pay it more gladly. The future will reveal whether this assumption is well founded. But surely the members of the General Synod themselves fixed the amount they think the Church is willing to supply, and the Board itself did not hand it "from above down."

While the General Synod frankly faced up to the financial situation and determined to correct this as speedily as possible, it was to be deplored that the real cause of Home Missions should receive such scant consideration. There was really no heroic, adventuresome spirit manifested, which must always motivate the Church in its Home Mission work as well as the Missionaries themselves. The General Synod should have projected a constructive and an advance program, it should have uncovered fields and areas where workers might go and where the Church might be established—but instead of that it spent hours in details, which, while greatly important at present, do not materially advance the Kingdom of God in America. Perhaps this criticism might be laid at the door of most of our judicatories and it all goes to show how we are lost in comparatively petty schemes while great enterprises wait to be done.

The General Synod elects the personnel of the Board. The following were elected:—For six years: Charles E. Miller, to succeed himself; Purd E. Deitz, to succeed Charles B. Alspach; David Dunn, to succeed Jacob Schmitt; Allan S. Meck, to succeed Jacob C. Leonard; Tillman K. Saylor, to succeed W. A. Ashbaugh; Maurice G. Lipson, to succeed himself.

For three years: Calvin M. DeLong, to fill unexpired term of the late Charles B. Schneder.

The Board met for reorganization and in its semi-annual session at Philadelphia on July 13th. The account of that meeting will form the subject of a subsequent article.

—C. E. S.

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*"I enjoy THE OUTLOOK OF MISSIONS and am pleased with every number. It gives valuable information for our missionary work."*

—MRS. G. HARVEY GEITNER, Hickory, N. C.

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## Notes from Missions

(Synod of the Northwest)

*Porterfield, Wis.*—During the spring ingathering, Rev. F. P. Franke baptized five adults and fifteen children. Sixteen new members were received on one Sunday. The membership is reaching the one hundred mark. During the first fourteen months of this pastorate, twenty-three new babies arrived in the congregation. All are alive and doing well.

*Greenwood, Wis.*—Quite a number of the farms in this community which had been without tenants have been occupied by people driven out of the city by unemployment. This has created a new problem, which leads Rev. E. G. Pfeiffer to declare that some of the newcomers are "a moral, a spiritual, and a financial liability to the community."

*Madison, Wis.*—The Madison congregation celebrated its fifteenth anniversary on June 5. This Mission was organized by Dr. Josias Friedli, and has been served by the following pastors: William Lehman, E. H. Vornholt and Calvin M. Zenk, the present missionary. The Mission now numbers 225 members.

*Medina, N. D.*—The Medina charge consists of three congregations served by the Reverend Gottlob Gaiser. Streeter, a neighboring charge having four congregations, has been vacant for several months. The entire region has suffered

for years from drought and meagre crops. The Medina Mission has found it impossible to pay the salary promised the missionary. The Streeter charge, self-supporting for many years, cannot raise salary enough to secure a pastor. Hence, the seven congregations have asked Rev. Mr. Gaiser to serve them all as best he can. Each congregation is to have a service every three weeks. Some of the congregations are close enough together; so that when the roads are good the members can visit to and fro.

*Miller, S. D.*—Last year Miller and surrounding regions were visited by the worst drought and grasshopper plague in a half century. Under such conditions the four congregations of the Mission were unable to raise even one-half of the promised salary. The Mission Board also was six months in arrears. Nevertheless the missionary, Rev. Alfred Funk, declares, "We managed to pull through." The greatest handicap of this charge is the fact that all services have to be held in school houses, which are nearly always overcrowded. The missionary says, "Fifteen hundred dollars would help to build at least one modest chapel. Is it not possible to get some help?"

*Portland, Oregon*—Rev. George F. Zinn. The little chapel of this Mission is



A GROUP OF DAKOTA PASTORS AND FAMILIES

Left to right: Revs. Wm. Schmidt, G. H. E. Kaempchen, G. Gaiser, F. W. Herzog, F. Friedrichsmeier and D. Buelter. All except Rev. Mr. Herzog have been missionaries in the Dakotas or in Canada.

crowded to the utmost every Sunday; but the people are standing by loyally. The character of the entire community has changed rapidly during the past three years. The little truck farms and dairies formerly conducted by Swiss and Americans have given way to golf courses, and little garden patches run by Japanese and Filipinos. A relocation of the Mission is imperative. The Portland Church Federation has allotted a new section of the city to the Reformed Church. No other church is located within a mile and a quarter from the site chosen. The community abounds in young couples, and many children. But the problem of

financing this relocation has not yet been solved.

*Flint, Mich.*—The missionary, Rev. William Reitzer, reports that eighty (80) per cent. of the men of the Mission are out of work; owing largely to the slump in the automobile business. The audiences during the summer months have decreased because so many families have found work in the large sugar beet fields, so common in Michigan. Work in the beet fields is back-breaking; but the German Russians are not afraid of hard work; hence, they manage to get these summer jobs.

### *The Hungarian Deaconesses*

SOMETIMES we are asked, "Just What Do the Hungarian Deaconesses Do?" Well, in reading over the reports for this month, for these Deaconesses are required to report monthly, I find many things listed. They all seem to teach in the Sunday School, they do a great deal of visiting, they superintend the young people's work, and where there is a Woman's Missionary Society they are usually the leaders in that work, some of them do the bookkeeping and general office work, they teach in the Week-Day School of Religion, some of them head up the Ladies' Aid Society and have Sewing Circles, most of them play the organ and direct the choir. Of course, they look after the welfare work of the congregations. One of these splendid young Deaconesses lists the following specific things which she did in two months, in addition to practically all of the above mentioned activities:

1. Gave III Act Play by Mission Band.
2. With two other delegates attended the G. M. S. Classical Meeting.
3. Had a Junior and Senior C. E. Rally.
4. With Senior C. E. Society attended two pageants presented by different societies.

5. Attended supper at International Institute and took part on program.

6. Medical interpretations.

7. Attended graduation of Christian Leadership Training School.

8. With Senior C. E. Society attended meeting at Central Seminary.

9. Attended meeting of Young People's Mission at the Y. W. C. A.

10. Attended Commencement of Central Seminary.

11. Through a benevolent donation meat is distributed weekly to a number of needy families.

12. Gave the annual Mothers' and Daughters' Banquet by the G. M. S.

13. Gave speech at County C. E. Conference.

14. At Whitsunday all confirmants repeated their pledge. They also had an ice cream social.

15. Gave symposium at the Church of Christ on the occasion of their Mothers' and Daughters' Banquet.

Is it not interesting to note the many ways in which these young women are assisting the pastors in large congregations where there are no leaders, and to observe how most of their work is heading up in the training of future leaders?

B. Y. S.

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*"I think it a very interesting magazine."*

—MRS. ABRAHAM G. FRITZ, Quarryville, Penna.

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## *The Department of the Northwest*

REV. THEODORE P. BOLLIGER, D.D., *Superintendent*

THE Department of the Northwest continues to serve the constituency formerly included in the three German Synods in the West; the Department being the legal corporation formed by the merger of the Board of Home Missions and the Board of Church Erection Fund of the Synod of the Northwest, the Central Synod and the Synod of the Southwest. Of the 68 Mission congregations in the Department at the present time, 12 are English, 27 German-English, and 29 are German.

The German Missions are all in the Synod of the Northwest, with the exception of one, which is in the Ohio Synod. These 68 congregations in 45 charges, require the services of 43 men. Divided according to Synods, three of the Missions are within the bounds of the Ohio Synod; seven are in the Synod of the Midwest, and fifty-eight are in the Synod of the Northwest. The Missions are located in fifteen different States and three provinces of Canada—a territory extending from Cleveland, Ohio, to Portland, Oregon, and from Arkansas to central Alberta. The Missions in the Ohio Synod are all located in large cities, are making satisfactory progress, and will go to self-support in due time. Five of the seven Missions in the Synod of the Midwest are in cities and should all ultimately reach self-support. Two are in Arkansas in a rural section, in a Swiss colony that settled there about thirty years ago. It is an isolated field, but among good Reformed stock, with large opportunities for real community service.

The largest section in our Reformed Church still offering genuine Missionary opportunities is doubtless within the bounds of the Synod of the Northwest. This Synod numbers 217 congregations, of which 58, or 27 per cent are receiving Missionary Aid. Eleven of these are in cities of more than 5,000 population. Twenty-one are in the open country, and twenty-five in small villages and towns; therefore, forty-six are deep-rooted in the soil. Whatever depresses and handicaps agriculture, inevitably hinders the prog-

ress of these Missions. During the last five years agricultural conditions have been at a lower ebb than at any time since 1893. The price of farm products is lower, taxes are higher, and political leadership more bewildered than for a generation. Banks have failed throughout the Middle West and the Northwest; the savings of pastors and members, and the deposits of congregations have been swept away in whole or in part; and on the farm and in the city unemployment is unprecedented. Economic helplessness has engulfed a large part of our Western constituency and this has been a terrific handicap. As though this had not been quite enough, the season of 1931 was the driest, from the Middle West to the Pacific Coast, that the oldest inhabitants can remember. Added to this, endless hordes of grasshoppers devastated great sections of the Northwest. At least thirty of the Missions in this Department are located within the regions where these conditions were at their worst.

The Missions within the Synod of the Northwest may be divided into a number of geographical groups showing distinct characteristics and prospects. Wisconsin has 20 Missions. With two possible exceptions these will all go to self-support within a reasonable period. A steady and sure growth may be expected. The presence of 75 Reformed congregations and nearly the same number of ministers in the State, and the presence of the Mission House College and Seminary at Plymouth, have given our Church a standing which is very valuable. The missionary possibilities of the State have been by no means exhausted. Iowa and Minnesota have only three missions in the Department. Two of these will in time grow to self-support but the third is kept on the Roll of Missions without an appropriation until the best means of caring for it permanently shall be determined. The Dakotas, Nebraska and Colorado have 18 Missions. These are all small, the largest numbering only 100 members. With a single exception these congregations are in the open country or

in small towns. For a decade these States have passed through a cycle of unusually dry summers, which have left the agricultural regions financially prostrated. Most of the Missions were located in the newer sections of the States, where land was still cheap and pioneer conditions prevailed. The settlers were mostly younger people, encumbered with mortgages. In many of these Missions some of the members have failed and lost everything. Furthermore, some regions have actually lost in population. The Portland-Oregon Classis has three Missions. Two are hopeful and will succeed. The third is in the State of Washington in a semi-arid section, where the construction of an immense irrigation system offers the only guarantee of permanent development. The people are still hopeful that this will be done. In the meantime the congregation has remained on the Roll of Missions though without an appropriation at the present time. Canada has fourteen Mission congregations, and one that is self-supporting. Two of these are in the city and the rest are in the open country or in small villages. Climatic, agricultural and financial conditions are similar to those in the Dakotas, though generally somewhat worse. It has all been difficult pioneer work, most of it among German Russians and Galicians. Our Canada Mission stations are lonely, living conditions are hard, the salaries have been meager, and the Missionaries had to be endowed with heroic traits. During 1931 two new men were won for the Canada

work and new hope has come to the faithful little group that had refused to become discouraged. Our Church should plan for an aggressive forward movement in Canada.

### *The Church Erection Fund*

On January 1, 1932, the Church Erection Fund of the Department of the Northwest amounted to \$201,546. Practically the entire amount is loaned to thirty-four Missions within the Department. During the triennium four Missions were helped in Church building projects, as follows: St. Paul's Sheboygan, Wisconsin, \$12,000 for a Sunday School unit; Memorial, Madison, Wisconsin, \$20,000 for first unit of church; St. Thomas, Chicago, Ill., \$5,000 to enlarge and remodel church; Pleasant Run Boulevard, Indianapolis, Ind., \$12,000 for new church. During the last half century this Church Erection Fund has helped to build or buy 179 churches and parsonages. In addition to the above, the Mission at Trail, South Dakota, purchased a chapel, and the Mission at Olney, Illinois, remodelled its church building. Parsonages were built or remodelled in the following Missions: St. Paul's, Sheboygan, Wis.; Memorial, Madison, Wis.; Salem, Winnipeg, Man., Canada; Wabasha, Minn.; Vegreville, Alta, Canada; Olney, Ill.

—*From the Triennial Report of the Board of Home Missions to the General Synod.*

### *Observations of the Treasurer*

J. S. WISE

SEVERAL years ago, while passing one of the well-known down-town Philadelphia Churches, I was attracted to the bold statement, "The Enemy within the Camp," that was emblazoned on its bulletin board. I wondered and reflected. Are there any members within the Reformed Church, who, by reason of petty fault-finding have lost their friendliness for the work the Boards are expected to do? Are they not in grave danger of becoming enemies within the camp? I

hope not, for the Boards are the Church at work. Throttle the Boards and you throttle the Church. Encourage the Boards and you encourage the Church. Where do you stand? Are you a friend or an enemy within the camp?

We must be very careful lest by a single step, or a thoughtless act, our attitude is changed from friend to foe. Oh, the heartaches that are so often inflicted upon us by the thoughtlessness of our friends! Unintentional, of course, but disastrous in reality!

How sad it is that so many of the ardent supporters of Home Missions are often misled by disparaging statements made about the Board's policies and financial needs. It must not be forgotten that the Board is the official agency through which the Church operates in doing the work of extension, the promotion of evangelism, social service and other activities assigned to it by General Synod. The work is clearly defined and every member of the Board takes his responsibility quite seriously.

General Synod at its recent meeting elected five new men to membership in the Board of Home Missions. No more representative, reliable and conscientious group of men, I am sure, could have been selected than those to whom the affairs of the Board, have been committed. The appointed officers and Superintendents constitute its Staff. They are the servants of the Board whose chief task is to carry out its adopted policies and plans.

The new Board has just held its first meeting, reorganized and re-elected its Staff. Before becoming thoroughly familiar with the Board's program there is always grave danger in making radical changes that would be detrimental to the whole work when normalcy returns. Many grave and urgent problems were frankly faced. I believe the Board acted wisely in its deliberations and conclusions. It certainly did well in postponing action in some cases rather than risk injury to any part of the work by not thinking it through. During the last triennium many changes were made for the sake of economy. All of these were made after mature deliberation. Without a doubt such a course is sane and sensible. Therefore, the new Board is to be commended in not making radical changes that might be regretted later on.

The Home Mission task, in these trying times, is as big as ever. Just how the Church is to meet its challenge on a re-

duced apportionment is a grave question. The pruning knife has been vigorously applied during the last triennium. Further pruning was done at the July meeting. There is now real danger of cutting into the vitals if this policy must be pursued much further. Let us hope, therefore, that the predictions made by the advocates of lower budgets to the effect that a decreased apportionment will produce larger giving will be realized. I appeal to the friends of Home Missions to do all within their power to bring about such a result. The Board has no other way of financing its work, and unless its friends will stand by it and advocate the raising *in full of the now diminished apportionment* the results, I fear, will be disastrous. For the sake of our Home Missionaries, their wives and their children, many of whom are now suffering for the want of bread, I plead with you, dear reader, to become a *friend in camp*. Let no opportunity go by without raising your voice in behalf of the betterment of these conditions. Rejoice not, oh, leaders in the Church, over the lowered apportionment! The situation is a grave one! Unless the apportionment is paid in full many innocent ones will suffer. Out of the apportionment must come their living, from which all unnecessary luxuries have already been stripped. All honor to our unpaid Missionaries for the fine sacrificial spirit with which they are bearing their burdens. It is not right for so many of us to add misery and want to their lot while we have enough to eat and to spare. Unless we are willing to do this, are we not in danger of becoming "an enemy within the Camp?"

Personally, I have suffered much and have had many sleepless nights over the plight of those whose dire needs are with me constantly. Oh, how I wish that my office were flooded daily with letters from all over the country containing ten, five and one dollar bills to relieve this distress.

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*"I do enjoy reading the Missionary information it gives."*

—MRS. LOUIS HERMAN, Saegerstown, Pa.

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## ***The Social Service Commission***

JAMES M. MULLAN, *Executive Secretary*

### ***Social Service at the General Synod***

SOCIAL SERVICE came before the General Synod at Akron through the triennial report of the Social Service Commission presented as a part of the report of the Board of Home Missions under whose jurisdiction the Commission functions. This report consisted of a brief resumé of the work of Social Service, and its history, since it was first inaugurated in 1914, and a series of pronouncements upon certain outstanding social questions. The pronouncements were taken from the report of the Committee on Home Missions and made an order of the day at which time they were read, one by one, discussed and adopted. The action of the General Synod was unanimous, and, in addition, these pronouncements were referred by the General Synod to the congregations of the Church, through the Classes, with the request that they be incorporated in the local churches' programs. When the statement on Prohibition was under discussion a special committee was created to consider this subject and bring in a report upon it. This report was adopted.

The General Synod transferred the work of the Commission on International Friendship to the Social Service Commission. It also referred to the Commission the question of Marriage, Divorce and Remarriage that had formerly been a matter of discussion by the Executive Committee of the General Synod, with instructions to formulate a statement for presentation to the General Synod at the next triennial sessions that may be incorporated into the Constitution of the Church. There was also referred to the Social Service Commission an overture from the East Ohio Classis, requesting legislation on the part of the General Synod, that will determine the status before the Federal Government of "conscientious objectors," similar to that of the Friends who decline to go to war.

The following are the pronouncements above referred to which now express the

official mind of the Reformed Church upon the several subjects:

#### *World Peace*

We affirm our faith in the possibility of creating a warless world. Men who are possessed of God need not forever submit to the belligerent habits of past centuries. We repudiate the theory, and all its implications, that God favors resort to war, and we affirm that the Christians' God is forever against the war spirit and the war system. God does not permit war, neither can He prevent it except by the use of human agencies.

More progress has been made during the past dozen years in setting up peace machinery than in the preceding five centuries. However, peace will not be permanently established unless there is a desire for it among the nations, and the spirit of goodwill animates the people. The creation and promotion of this sentiment is essentially a religious task and depends for its accomplishment upon the Churches.

We patriotically pledge ourselves to support the Kellogg Pact and declare ourselves unreservedly opposed to any attempt to settle international differences by force of arms. We call upon our Churches—our ministers and our members, to strive in every possible way to develop the spirit of international peace and goodwill, to support the Peace Movement for total disarmament and for the settlement of international disputes by peaceful methods only. In the event of war we insist that every man is free to give his first allegiance to God and therefore refrain from engaging in armed combat if such a course is dictated by a pure conscience. We set ourselves determinedly to learn the art of overcoming all evil with good—active, non-violent love that does not retreat before wrong, but suffers by advancing against it, that does not tolerate wrong, but bravely attacks it with

all the moral and spiritual power at its command.

#### *Old Age Pensions*

For many years it has been known that a large percentage of persons who become disabled or reach the age of retirement are dependent upon others for continued financial support. Since the present depression began the percentage of dependency has greatly increased. The Churches have seen the injustice of this in the case of the ministers and have provided pension systems to take care of them. Other institutions, and some industries, are beginning to do likewise. This must become universal, but we believe it cannot be realized unless the State, or the National Government, or both, make it obligatory. We declare ourselves in favor of this. We favor the State pension system, instead of the familiar "County Home" system for dependents; we advocate the maintenance of "Homes" only for those who cannot otherwise be provided for; and first-class institutions for those who are physically or mentally in need of such care. It is our opinion that the age of retirement should be 65.

#### *Unemployment*

Unemployment continues to challenge the spiritual leadership of the Church. The present situation magnifies an evil that has long existed in varying degrees. It is the product of an unchristian economic order, built upon greed and ruthless competition. Unemployment inheres in the present competitive system and will increase as the industrialization of the world proceeds. The solution for the present staggering economic disaster is not in private and public charity, important as this is in the present emergency. There must be a reconstruction of our whole economic system, upon the basis of brotherhood and justice, that will guarantee a far more equitable distribution of the earnings of industry and a larger share on the part of the workers in management and ownership. Such a reconstruction must include a system of compulsory unemployment insurance, as well as a disability and old age retirement system, the financing of which should be shared in by the workers, the employers

and the government. The Reformed Church declares itself in favor of such a system and calls upon its leaders in the states and nation, in industry and labor, to co-operate in this important movement that is now under way.

#### *Marriage and the Home*

The Church should establish and deepen in the lives of the young men and women under its care a sense of the spiritual values of married life. It should also, by the service of a ministry adequately trained in this matter, help married people to understand marital problems and to make adjustments that conditions require. Marriage was never intended to make life easier, but to make it better, and it is capable of doing so by the practice of courage, patience, kindness and forgiving love.

There may be circumstances under which the Church should not deny to those who fail in marriage a second trial under more favorable conditions. Contrary to much that is being said today, we do not believe the home is disintegrating, nor that it ever will. It supplies the need of human hearts for fellowship and security that no other institution can provide. With the return to saner living and greater sincerity, following the restless, storm-tossed years of the post-war period, we may confidently continue to stress the basic need for spiritual agreement in family affairs under the constantly changing conditions of human life and social relationships. Attention is called to a recent report of the Federal Council of Churches on the subject of mixed marriages. This report protests against "the requirement by any Church that the children of mixed marriages should be pledged to that Church"; and recommends that mixed marriages should not be undertaken where "intolerable conditions are imposed by either Church in which membership is held." We heartily endorse these positions.

#### *Civil Liberties*

It is our conviction that the civil rights of free speech, free press, and free assemblage can be denied to any group within a nation only at great cost to



national integrity. The suppression of these liberties is a war measure which a dictatorship, but never a democracy, can justify. Local Churches in communities where civil liberties are endangered should seriously face their duty and privilege of defending them, however unpopular the occasion may be in the eyes of the majority. The only legitimate weapon with which to oppose peaceful propaganda is counter propaganda, and education in the principles of Christianity. The immediate cost of such procedure may be formidable but the ultimate reward will be far more substantial and abiding than any method of hostility can produce. Such a course will commend the Church to the workers and deepen the Church's sense of the power of the Gospel.

#### *Race Relations*

Race relationships in America constitute a problem of peculiar difficulty. Negroes, Jews, Indians, Mexicans and Orientals struggle against prejudice and entrenched privilege to secure that place in our economic, political and social life to which their native abilities and their cultural achievements give them a just claim. It is the fundamental belief of the Churches that God has made of one blood all races of men. Proclaiming this faith and preaching this gospel, we must give ourselves freely to the ways of brotherhood, walking in these ways despite the disapproval of those who do not share our religious convictions and in the face of inconvenience and suffering.

We protest against discrimination on the basis of racial origin or racial customs. We believe that all people, of whatever race, should be given equal opportunity to live in comfortable homes, to secure an adequate education, to have quick and reliable medical service, to labor in the vocations in which they can best serve their fellows, to hold public office and to win scientific or artistic distinction.

We endorse as a practical program for the Church:

1. The achieving of a more general awareness of the nature and the extent of racial discrimination, through preach-

ing, through study groups, through the dissemination of truthful printed matter.

2. Protesting intelligently and forcefully against every form of discrimination, from the pulpit, in parish papers, in our denominational periodicals, in Church School classes.

3. Co-operating with inter-racial groups in artistic, educational, religious and political enterprises.

4. Inviting members of different races and nationalities within our Church constituency to summer schools, camps, and local Church meetings; and encouraging personal friendships among them.

#### *Crime and Lawlessness*

President Hoover has said that we are witnessing not an "ephemeral crime wave," but a "subsidence of our foundations." The findings of the President's Crime Commission confirm his statement. The prevalence of crime and the flagrant violations of our laws are appalling.

We challenge the citizenship within our Church to throw their influence on the side of law observance and law enforcement, and to support the efforts of local and national governments to maintain law and order. We also challenge our Churches and their leadership to wholehearted support of an educational program that will seek to ground our children and youth in the ethical teachings of Christ and of the prophets, for individual and social conduct. If generations of people grow up with the idea that money-getting is the chief end of life, and that one's success is to be measured by the amount of capital he represents, regardless of how he got it, we should not be surprised to find that lawlessness and even murder will be resorted to when these means seem necessary in order to obtain it.

#### *Prohibition*

Every General Synod of the Reformed Church since 1920 inclusive, declared itself in unequivocal language in support of Prohibition and the Volstead Act, . . . "that total abstinence for the individual and Prohibition for the State and Nation is the path of wisdom and safety." We would reiterate this action and call upon

the constituency of the Reformed Church to stand loyally by the Eighteenth Amendment, and to support the national and state governments in their efforts to enforce it. We call attention to the "Temperance Code Discussion Outline" of the Board of Christian Education and urge the use of it in discussion groups of the youth and adults of our Churches as a basis for an effective educational Temperance Campaign. The need for such a campaign was recognized by the General Synod of 1920; and the General Synod of 1929 instructed the Board of Christian Education to inaugurate it and carry it forward, "to safeguard the victory of national Prohibition, strengthen public sentiment in the enforcement of the laws as well as to inform vast numbers of the sound reasons for total abstinence."

#### *The Motion Picture*

The Motion Picture industry ranks next to the Steel Trust and to the automobile industry in commercial importance, but it outranks both in its social significance. Together with the home, the public school system, and, possibly, the radio, the Motion Picture exerts its influence over a majority of our population each week. This influence, made the more potent by the talking picture, affects the most vital aspects of life, such as love, marriage, religion, respect for law, ambition, courage, sympathy, and it creates definite attitudes toward basic problems. The Church, therefore, must be vitally concerned with the question whether, on the whole, the tremendous influence of the Motion Picture is wholesome or deleterious. That question is not really debatable. Measured and judged by the standards of our conventional decency and morality, not to speak of our Christian ideals of life, the majority of screen pictures leave very much to be desired. It is quite true that some good motion pictures have been created and have been successful, but their number is too small. Yet the popular support given to these relatively rare pictures that are above criticism suggests the recreational and the educational possibilities of the industry, if it were properly conducted and controlled. The problem of the Church is how to increase the number of pictures that could candidly be listed as an asset in

the promotion and cultivation of the higher and better life of a community.

The solution of that problem is made very difficult by the commercial spirit of the Motion Picture industry which measures the success of a picture in terms of money. Their familiar reply to censors and critics is, that they are giving the public what they want and are willing to pay for. It would seem that here is one definite thing the Church can do to stem the tide of unwholesome pictures. We can convince the producers, by our words and deeds, that there is a very substantial portion of our population who desire better pictures. That desire exists in many minds, and it is growing. Our Churches, locally and nationally, ought to make that desire effective and active by making it articulate.

We must also realize that very little can be gained by pressure upon local theatres. They are, with few exceptions, under the absolute control of central producing agencies that supply the pictures. Any protest, to be at all effective, must be registered at the source of supply. It seems reasonable to believe that these central agencies, the producers and distributors of motion pictures, will heed our desire for better pictures if the Churches collectively make that desire emphatically articulate. They will heed it, if for no other reason, because the Churches are a large part of the public to whose taste they claim to minister.

The following resolutions on Prohibition were submitted to the General Synod by a Special Committee, and adopted:

1. That we regret the artificially stimulated stampedes of popular opinion in opposition to the Eighteenth Amendment.
2. That we express our conviction of the validity of the kind of social control involved in Prohibition; and that we reaffirm the pronouncements of the General Synods of 1926 and 1929.
3. That we strenuously oppose the repeal of the Eighteenth Amendment unless an alternative be proposed which will give positive assurance of a more satisfactory solution of the liquor problem.
4. That our congregations be urged to study anew the facts about alcohol and the organized liquor traffic, with a view to the achievement of personal self-control, whatever the law may be.

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## *“What is that to thee? Follow thou Me”*

THE problems are many that arise in the care and conduct of the work of Foreign Missions. Some of them are perplexing; others are pleasant. Lights and shadows play in the daily experiences of those who labor in this most worthy cause. At this time the shadows seem to *overshadow* the lights.

If one looks only at the few beggarly dollars in the treasury, and listens to the unavailing appeals for funds from the missionaries across the seas, there is cause for heartaches and headaches.

How readily the *Tempter* draws near at such a time to sow the seeds of doubt and despair in weak minds and timid hearts! There are some people who would throw up their hands and say, Let us cut down the work, recall some of the workers, and carry on as best we can with the money at hand.

If the Board of Foreign Missions during the past fifty years had been thus walking by sight instead of by faith and pursued such a narrow policy, the Church would not be as rich in the number of souls won for the Kingdom of Heaven.

We would today be in Japan, having a few missionaries, inadequate buildings, ill adapted chapels, struggling evangelists, small audiences, schools of mediocre rate and size and very little zeal for the promotion of the cause of Foreign Missions. The work in China, which is coming into its own in Mission Study this year, and the fair prospects in Iraq that thrill our hearts would not even be in the dreams of our people.

The great achievements that the Church has produced through the labors of its

faithful missionaries and their associates is a seal to the devotion of our earnest pastors and liberal people and a challenge for a greater undertaking in the future.

Be the problems, difficulties, perplexities and anxieties what they may, the Church, the Board and the Missions must be true to the Great Commission. Those of us who have ears to hear must hear the ringing call of the Master—What is that to thee? Follow thou Me.

We do not represent a losing cause on the Foreign Field, and we must not allow anything to hinder the ongoing of the Lord's Kingdom. Never before have the doors of opportunity been more widely thrown open in Japan, China and Mesopotamia than at present. Never has the call for recruits been louder. Never has the need for funds to send back the missionaries waiting to return to their fields of labor been more urgent and important.

“From North to South, East and West, we hear the sad, long, shrill cry of a world still without the knowledge of Jesus Christ the Lord: a cry that shames our smug and selfish complacency; a cry that is but the long reverberating echo of the call that the Apostle heard in the vision of that night when ‘There stood a Man in Macedonia who prayed saying, ‘Come over into Macedonia and help us.’’ Shall we emulate the instant obedience of the one who heard that call and saw the vision and assuredly gather that the Lord has called us to preach the gospel to those who today sit in darkness and the shadow of death?”

“A cry of pain  
Again and again  
Is borne over the desert and wide spread-  
ing main,  
A cry from the lands that in shadow are  
lying,  
A cry from the hearts that in sorrow are  
sighing,  
It comes unto me,  
It comes unto thee:  
Oh what, oh what, shall the answer be?”

“Oh, hark to the call!  
It comes unto all  
Whom Jesus hath rescued from sin’s  
deadly thrall;  
‘Come over and help us, in bondage we  
languish:  
Come over and help us, we die in our  
anguish!’  
It comes unto me,  
It comes unto thee,  
Oh what, oh what, shall the answer be?”

### *Dr. Schneder on the Radio in Japan*

*Address Broadcast from Sendai, March 30, 1932*

IT is a great honor to me, in response to the request of the Sendai Broadcasting Station, to have the opportunity of addressing many people in Japan, the country in which I have had the privilege of living the greater part of my life, even though it is not my native country.

I would like to offer for your consideration a few of my thoughts concerning the present condition of humanity and concerning the way of future improvement.

As we all know the present condition of humanity throughout the world is not ideal. Wonderful progress has been made in recent centuries in every phase of civilization. In education, in scientific discovery, in the invention of machinery, and in the marvelous uses of steam and electricity, the advancement made far surpasses even the wildest dreams of former generations. The knowledge and the conveniences and the comforts that are now available for humanity are practically infinite as compared with the condition of our ancestors of several thousand years ago.

And yet, in spite of all these things, there probably has never been a time in the history of the world when human suffering was so widespread and so keen as now. Many millions of people today are suffering from lack of food, and many others are suffering in other ways. Enmity, strife, and bitterness, and crime, violence and insecurity are world-wide, and, strange to say, they are very decidedly prevalent in the world’s most advanced countries.

Moreover, probably the feeling of perplexity has never been so great throughout the world as now. In former times people mainly followed the customs and ideas and beliefs of their ancestors. But today people have come to think independently and widely about human life, both in itself and in its relations to others, and in relation to nature and to that which is above nature. They think especially



REV. DAVID B. SCHNEDER, D.D., LL.D.

about the present confused and unhappy condition of the world. But the net result of this more independent and widespread thinking is only more uncertainty and perplexity. People do not know what is the best way for human life both in its individual, and in its social, national and international forms. Men's eyes are open, but they cannot see the way. Some think one thing, others think another thing, and still others pessimistically doubt whether there is any good way at all. Even sadder than the suffering and evil in the world today is the perplexity and pessimism prevailing among men.

Now concerning this sad condition of humanity today, I would like to be permitted to say three things as expressing my own deep convictions.

1. I am convinced that the fundamental element in the solution of all the problems of humanity both now and always is the individual human heart. No new improvement in education, no advance in scientific knowledge, no invention of new machinery, no increase in the world's food supply, no economic rearrangement, no social reconstruction, no change of government, no international agreements—none of these things by themselves can fundamentally reform the present world condition of humanity. Only a change in the individual heart is fundamentally and permanently effective. Only in the degree in which men become better in their hearts, will the world become better. It may be objected that this way of improving the world is very slow. This is true; but nevertheless it is the only true way. There is no other effective way. The process of evolution in nature is also very, very slow. The world's supreme emphasis therefore should be upon the transformation of the individual heart and character, through education and religion. I do not mean that meanwhile all efforts to improve the economic, social, political and international conditions of humanity should be given up; by no means. I only say that these things are not fundamental and permanent; that the only fundamental and ultimately successful way is through the transformation of the individual heart.

2. My second conviction is concerning the nature of the transformation of the individual heart that is necessary to really and permanently reform the world condition of humanity. I believe that the essence of the transformation is a change from dependence upon the outward and material things that pertain to human life, to inner spiritual principles. Instead of regarding things; possessions, rights, position, reputation and friends as the most dependable things, it is to regard spiritual principles as the most dependable things of human life. It is to have the confidence that by living according to spiritual principles the truest welfare can be attained, and the highest destiny can be achieved. So long as men seek first, and depend upon most, the outward pleasures and possessions and rights, the world's positions and privileges and praises, they become first of all fleshly in their natures; and, secondly, they become selfish, the result being the rivalries, envies, hatreds, strifes, bitternesses and cruelties of the world. The present-day awful confusion and misery in the world is the undoubted result of this depending upon and grasping for the outward things pertaining to human life. It is a condition resembling fundamentally the condition of the animal world.

3. My third conviction is that the great spiritual principles that men must depend upon and follow are two in number, namely, *righteousness* and *love*. The qualities of human personality that are called virtues are many, but I believe that at bottom they can be reduced to these two principles, namely, *righteousness* and *love*. Of course both of them manifest themselves in many forms. The principle of *righteousness* manifests itself in sincerity, truthfulness, honesty, reliability, faithfulness, loyalty and justice. The principle of *love* manifests itself in good will, kindness, sympathy, compassion, forbearance, mercy, helpfulness, friendship, brotherliness, co-operation, devotion and self-sacrifice. I believe that these two principles are elemental in the human spirit. They are the essence of man's spiritual nature. Their authority is confirmed by that deep, mysterious phenom-

enon called conscience. They are manifestations, I believe, of the great, unseen Spirit existing behind the visible universe.

These are my three convictions, namely, first, that all fundamental and permanent reform and improvement in the world can come only through the transformation of the individual heart; secondly, that the transformation of the individual heart consists primarily of a change from fundamental dependence upon and seeking after outward, visible things, to fundamental dependence upon and obedience to invisible spiritual principles; and, thirdly, that the two great spiritual principles of human life are righteousness and love. These convictions may seem somewhat commonplace, but I sincerely believe that they express a supreme truth for humanity. Outward efforts to reform and improve the world are by no means to be despised. They should be encouraged and helped by all men. But without the transformation of the individual human heart they are comparatively unsuccessful and ineffective. It is the transformed human heart behind the movements for reform and improvement that alone can make them successful and effective.

The reformation and improvement of the world is therefore a work in which we each one can and should have part. We can begin *now*, and the place to begin is not outside of ourselves, but within us, in our own hearts. We can choose and follow and depend upon absolutely the way of righteousness and love. The ancient samurai committed his life absolutely to the way of loyalty. When a conflict arose between his own desires, or property, or wife and children, and loyalty to his lord, he unhesitatingly chose the way of loyalty. It is in this absolute way that men should commit themselves to the way of righteousness and love.

We may be too lowly to influence other people, but the very lowliest among us can at least influence his own heart; we can endeavor to realize the principles of righteousness and love *in ourselves*. And just this is the most important thing. Just this is the most fundamental contribution that any one, whether lowly or great, can make toward the improvement

of the world. Many centuries ago a wise man said: "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4: 23.)

However, many of us also can exert at least some influence beyond ourselves. Within our homes, in our communities, in society in general, and even in the national life we may have some influence. And this influence we should use, not for our own interests, as most people do, but primarily and fundamentally and faithfully for the realization of righteousness and love in the world. Also in the great cause of the realization of the increase of righteousness and love in the world education is the most important. The ancient samurai education was pre-eminently a personality education; modern education, especially of elementary and secondary grade, should be like the ancient; its highest aim should be to inculcate reverence for and obedience to the great spiritual principles of human life. Finally, also, in order that men may make outward things secondary, and commit themselves to the spiritual principles of righteousness and love, they need religious faith. In their hearts they must see the invisible. They must believe that beyond the visible, transient, perishable things of human life there is an eternal Reality, whose essence also is righteousness and love.

Finally, if the present world-wide economic depression, and the immeasurable suffering and misery, and the confusion and anxiety should lead men on a large scale to turn away somewhat from the outward things, and look upon their own hearts, and feel more deeply the importance of the spiritual principles of human life, and endeavor to realize these principles, the present world-wide evil might be turned into a great world-wide good. A new, glorious epoch in human history might be formed. At any rate the fundamental cause of the world's sickness today is the ignoring of the spiritual principles of human life, and the selfish, wanton, feverish grasping for the material, visible things. And the cure is a turning to and a depending upon the two great spiritual principles of human life, and these are righteousness and love.

## *A Survey of the Last Ten Years and Their Missionary Significance*

By REV. J. W. BURTON, M.A.

**I**N the January number of *The International Review of Missions*, the Editors, Mr. William Paton and Miss M. M. Underhill, give a valuable and comprehensive account of the progress of Christian Missions during the past ten years. The fields included in this survey are Japan, China, Korea, India, Burma and Ceylon; and this will be followed by subsequent articles dealing with the Near East, Africa, Roman Catholic Missions and the Home Base.

Needless to say, the work is thoroughly done, and while wholly sympathetic, is also wisely critical. These writers are in a position where they can form reliable judgments, and can take a wide view of the great world movements.

### *Japan*

On emerging from the Great War, Japan awoke to a sense of leadership in the East, for she alone of all the Oriental nations had been able to stand against the political and commercial encroachments

of the West. She has absorbed more of the West than any other in the East, and the process of Westernization has gone on to a remarkable extent; this is seen in dress, in literature, in the film, and in the rage for broadcasting. Why even the noise and din of the recent war in China was "on the air" in Japan! The attitude to the Chinese leaves much to be desired; nevertheless, the outstanding characteristic of Japan is not militarism, for the youth of Japan is being educated in the ideals of the League of Nations, and incidentally is strongly anti-militarist.

During the ten years there has been considerable moral and social advance, due largely to the influence of Christianity, notably as expressed by the celebrated evangelist, Dr. Kagawa. The campaign against licensed prostitution has been pursued with redoubled energy, and the system is doomed.

Education has made enormous strides during the period; practically the whole



DAILY VACATION BIBLE SCHOOL HELD AT HUPING MIDDLE SCHOOL LAST YEAR

country is literate. Education is almost entirely in the hands of the government and the few Christian schools have not the prestige of the state schools. Only four primary schools are conducted by the Protestant Missions, but a large number of kindergarten schools are under their auspices.

The Japanese are omnivorous readers, and literature of all kinds is in great request. There are 3,400 publishing houses trying to supply the demand. Books on religion find a ready sale, and anything written by Dr. Kagawa is a "best seller."

There has been a marked revival of both Shintoism and Buddhism—the former being more in the nature of a patriotic cult than a religion, while the latter is an evidence of the turn of the tide from secularism. Dazzled and captivated by the rapid triumphs of science, it seemed for a while that science became a religion; but there is a new and more spiritual movement.

"The younger men and women," to quote Dr. Kagawa, "are coming back to a sense of the need for religion." "They cannot return to their old faiths, of which they have completely lost hold; they look to Christianity, but complain that the Church is lacking in activity and is too individualistic; they want not individual freedom, nor individual salvation; but a co-operative freedom and vigorous co-operative activity; they want a faith that finds expression in works; hence the attraction of communism, which offers an ideal, calls for sacrifice and discipline, and preaches universal brotherhood."

Here is the Church's opportunity, and the "Kingdom-of-God" movement is meeting with rich success, while its weekly newspaper has a circulation of 35,000. A spontaneous united evangelistic effort is in full swing under native leadership.

### *China*

China is passing through a time of unrest. It would seem, however, that the area of that unrest is relatively small, for the masses are apathetic towards and often ignorant of what is going on. China has the tradition of being a peace-loving nation; but alas! she is learning from the West the diabolical arts of modern war-

fare, and bombing planes and deadly machine guns are part of her equipment. She has awakened nationally, and her pride has been hurt, especially by the arrangement known as extra-territoriality, which has challenged her national honor, hence she has denounced it.

China is one of the countries richest in natural resources, but unfortunately flood and consequent famine have played havoc with her prosperity. An area of 35,000 square miles was submerged with immense loss. In October last 180 millions were in urgent need of relief, much of which came from America. Civil War, and trouble with Japan, have also interfered with her progress.

"Nothing better illustrates the tenacious quality of the Chinese character than the ability not only to carry on, but widely to develop constructive activities in the midst of conditions which might with justice be regarded as wholly crippling. Railway construction is proceeding steadily, aided by part of the interest on investment of the balance of the British Boxer Indemnity Fund, granted for that purpose in 1930; aviation has developed to a surprising degree; industrial ventures are multiplying. City after city is being entirely rebuilt, with modern systems of lighting and sanitation; motor roads are replacing the old country tracks, and there is a determination to be behind the West in nothing."

The past ten years have witnessed a vast change in social life, consequent upon the breaking-up of the old family life. The factory and office make new demands, and marriage is not the only avenue for women. Since 1930 men and women have had equal political rights, which presuppose a new social order.

China has always respected Education, and a new program for the nation has been drawn up. Every Chinese child is to have four years' free education, to be followed by suitable vocational instruction.

"The above program is ambitious. It will involve, for example, provision for over 1,500,000 teachers, thousands of new schools and an immense budget, and even remembering that twenty years are contemplated for its completion, it is a great task. That a country torn by factions



and civil war can plan for so great a program of construction rouses admiration, but doubts have been expressed in the West whether the program can become effective within the period contemplated."

There has been a noticeable movement away from the old religious beliefs and observances, which has become almost a revolt against all religions, and this has made it difficult for the Christian enterprise.

"Religion was stigmatized as superstition by the intellectuals; it was 'the opiate of the people,' and the bulwark of capitalism in the eyes of communists and socialists; it was linked with imperialism in the minds of most; hence its rejection. There has also arisen in China, as in all countries of the world in this generation, a secularist mind. The appeal which Christianity should have made to a people whose faith in their own forms of religion has been shaken or lost has to a great extent been discounted by the association of Christianity with foreign influence in the Chinese mind."

The political situation has had a great effect upon the Christian Church. Chinese Christians felt that their patriotism was questioned because of their allegiance to the foreigner's religion. They began to question whether it was not too foreign, hence the desire for a Chinese Church of a non-denominational character. The withdrawal of Missionaries in 1927-28 helped forward the movement, and much more of the work passed into Chinese hands. This assumption of responsibility by Chinese Christians has been amply justified, though they still wish for more Missionaries from the West to work in co-operation with them.

### *India*

The political situation almost fills the horizon in India. That means Mr. M. K. Gandhi. The Montague-Chelmsford reforms appear disappointing, and the "diarchy" must be considered as only a temporary expedient. Home Rule, and nothing less, is the desire of the great majority of the people. The great Christian Viceroy, Lord Irwin, has done much to promote better understanding between

England and India, but the position is still fraught with danger.

There have been immense moral and social changes, largely inspired by the Christian thought and message, in almost every direction. The lot of women has been made much more tolerable, and the status of the outcaste has been definitely increased. The raising of the age of consent to fourteen years outside, and to thirteen years within marriage, is a great step forward; but the best public opinion is not yet satisfied, and asks for eighteen and fifteen years respectively. The laws dealing with the traffic in women have been greatly strengthened.

The attitude towards Christianity taken by Indian Nationalism is mainly of two kinds—represented by Mr. Gandhi and by Mr. K. Natarajan, editor of the *Indian Social Reformer*.

"On the one hand the reverence paid by Mr. Gandhi to the character and teaching of Christ, especially as embodied in the Sermon on the Mount, and the connections inferred by multitudes of the younger generation between his teaching of non-violence and the Christian teaching of the Cross, have turned many of the disciples of the Mahatma towards the figure of Christ, at least in His human aspect, and introduced a new and often a deep reverence for Him. There is in the minds of many a clear distinction between the pure teaching of Christ, and its practice by individuals and by the so-called Christian nations. A Missionary who emphasizes this distinction is sure of Christ, yet even here there is a limitation."

On the other hand, others say markedly less about their admiration of Jesus and much more about their resentment against proselytism. But the Message must be broadcast whether people praise or blame.

The increase in the number of Christians in India is remarkable when compared with other religions. Hindus increased by ten per cent. in the ten years, Moslems by thirteen per cent., but Christians by thirty-two per cent. The increase is greatest among depressed classes, but a fruitful movement among the educated classes is being carried on in ways that

have been familiarized to us by Dr. Stanley Jones in his *Christ of the Indian Road*.

Education in India has undergone a change, it being now a subject referred to the Indian Government, and one result has been to throw more responsibility upon the provinces. The great majority of schools are, of course, government schools, but unfortunately half the 400,000 school teachers are classified as untrained. There has been an enormous increase in higher education, and several commissions on Indian education have sat during the period with the special result that there is a re-thinking of the missionary educational programs in the light of new conditions.

"It is a matter for thanksgiving that the more intimate side of the relationship of Indian and missionary receives constant and anxious consideration from some of the best of both sides. Espe-

cially among many of the younger missionaries, but by no means only among them, matters of dress, food, expenditure and sumptuary standards are being looked at from the point of view of those who want more than anything else to break down the barriers that separate them from their Indian fellow-workers."

"More clearly every year it is felt that the task of missionary work has as its centre the establishment of the Church; and that while the criterion must not be applied rigidly or unimaginatively, it is a true criterion to apply to each part of the work of Missions: Does it make for the building up of a stable Church? That the Church is growing fast we have seen. That it is growing in consciousness of itself is plain also. This is a manifest effect of the policy of all the missions in seeking to develop a sense of 'Church' in their people, as compared with loyalty to 'mission' only."—*The Missionary Review of the Methodist Church of Australia*.

### *Ambles with Molly*

#### I.

Blue hills drawn from the morning haze;  
Sun-gold spilled o'er the river,  
Splashing a distant pagoda's points,  
Playing "Go Hide" with a little spring wind:  
. . . That's April!

**I**N fancy we could sense mountain odors at dawn. We watched a boat floating downstream, whispering of Spring in the up-country.

Sleepy old gateman, he couldn't seem to realize that the coolie carriers were pounding to be let in. The sedan chairs crashed against the entrance posts as the men swung them into the compound. There was loud arguing over the baggage loads; who would carry the heavier bedding bundle and the box of medical

supplies? One figure only was quiet: mentally criticizing the gladness of the wrangling and bustle stood Molly, our dignified donkey. Cook had packed the precious bread that must last three weeks; mother was calling to know if the tooth brushes were in; daddy had slung the canteen over his shoulder, now he was testing the donkey's girdle straps, then running ahead of the first chair. And out the gate trailed our little procession—sedan chairs, donkey, and baggage carriers bound for "up-river."

#### II.

Dogs barking; hens cackling;  
Smoke rising, pouring from holes in black roofs;  
Town sloping, thus hiding  
Streets, zig-zag streets to be tapped by the hoofs  
Of our little brown donkey.

The donkey had ceased her balkiness when she reached the grassy slope in sight of the tile roofs of Wusuh. Across the river crouched a surly cliff, guardian of the town, topped by an humble white temple. On this first evening we trotted over the cobblestones of the village to the chapel. A crowd of children and loafers clattered at our heels through the town, but at the chapel entrance daddy bowed them farewell with an invitation to return at lamp-lighting time; then through the building we trooped to the lot at the back, donkey and all. Molly lifted her feet daintily over the door sill, careful creature that she is. To understand her grace, one must know Molly. She is a lady of too great delicacy to be discussed.

The kind folks at the chapel had anticipated our coming: there was water steaming in the iron cooking pan. It smelled of red peppers, but what of that?

Ding Si Fu came soon with his purchases: rice, a bit of pork, sour vegetable, pumpkin. There is nothing quite like hovering in a Chinese kitchen while supper is in preparation—sniffing garlic fried in tea-oil; listening to the swish, swishing of food in the hot vegetable pan; peeping under the wooden lid of the *goh* to watch the rice bubbling. The stove had been created from bricks and plaster; beside it on the mud floor a bundle of brush was stacked, ready to enter the roaring fire-hole. Now and again a poker-red coal that had once been a forked branch slipped from the blaze and sizzled to gray in a pool of water on the earth floor. Cook would lift his head and call to the coolie to chop a little wood with the scythe over in the corner. Then the broth must be ladled from the cook-

ing rice that the grains might be dry and single; and Ding Si Fu hurried about in the steam, chopping vegetables on the board, scraping one of the iron pans for a different vegetable, fastened though the *qoh* was into the brick-work of the stove. The table was set in a distant room, but that would little matter because the rice would remain hot in an enameled basin. Setting the table was a matter of placing a few pairs of chopsticks on its unpolished wood surface, pulling an ungainly bench to each side and serving the vegetable bowls in neat center arrangement. Before we were seated, cook chased a flea-bitten dog and a cozy-looking hen that had come for supplies.

When the last satisfied person had laid his supper chopsticks beside his bowl and, after the colporteur had gone about climbing on benches to light the kerosene lamps, folks passing aimlessly on the street had come in and participated in a chapel service, there was still a line of miserable folks pleading for medicine. Nurse went among them, calmly explaining the use of a cure for itch and handing out doses of quinine or of salts. The babies were the most pitiful. One little brown youngster had a great, fiery boil on his leg; another tiny tot, undernourished creature that he was, could scarcely lift his spidery hands. His mother knew nothing of tinned milk; worse still, summer would be descending soon with its killing heat and flies sitting on children's eyes. Babies would be chewing at raw cucumbers, sure to carry cholera germs.

LUCILE HARTMAN,  
Class of 1935, Heidelberg College.  
(To be Continued)

### Board of Foreign Missions

#### Comparative Statement for the Month of June

	1931			1932			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Synods								
Eastern	\$5,314.06	\$1,005.14	\$6,319.20	\$4,052.74	\$193.00	\$4,245.74		\$2,073.46
Ohio	2,407.00	105.00	2,512.00	1,847.80	631.74	2,479.54		32.46
Northwest	223.72		223.72	321.49		321.49	\$97.77	
Pittsburgh	1,291.52	40.00	1,331.52	874.76	27.50	902.26		429.26
Potomac	2,204.72	700.00	2,904.72	1,611.74	80.00	1,691.74		1,212.98
German of East.	578.00		578.00	627.53		627.53	49.53	
Mid-West	1,786.79		1,786.79	1,175.68		1,175.68		611.11
W. M. S. G. S.		2,992.46	2,992.46		2,386.25	2,386.25		606.21
Miscellaneous		100.00	100.00		2,164.54	2,164.54	2,064.54	
Bequests		500.00	500.00		490.71	490.71		9.29
Totals	\$13,805.81	\$5,442.60	\$19,248.41	\$10,511.74	\$5,973.74	\$16,485.48	\$2,211.84	\$4,974.77
						Net Decrease		\$2,762.93

## OUR YOUNG PEOPLE

ALLIENE SAEGER DE CHANT

### Go to the Tree

WHEN you grow weary of the boasts  
of men  
Go to a tree, my friend—one that has  
stood  
Long, patient years within a silent wood.  
Beneath its branches you will find again  
A thing long lost. Trees are content to be  
As God created them. No bough that  
turns  
Its golden thoughts to Autumn ever  
years  
Beyond a hillside's immortality.

Go to a tree in silence. You will find  
In the soft eloquence of bud and leaf  
Serenity beyond the voice of grief.  
And faith above the reach of humankind.  
Man spends his noisy days in search of  
gain  
While trees find God in sunlight, soil and  
rain.

—ANDERSON M. SCRUGGS.

The famous scientist was silent as he nosed his car into the city park and let it travel at but five miles an hour around the beautiful reservoir. Then, almost without my realizing it, he shut off the power, and after long minutes said quietly, "Here's where I come to think out my experiments." I could feel him relax even as he spoke, and slowly I too, began to relax there in the winter darkness. And the old trees, all about, seemed to whisper the words of Him Who made them, "Let not your heart be troubled." And I, who had been deeply troubled, found peace. Nor did I longer wonder why he who brought me there, was steadily nearing his goal—finding a cure for a disease that China dreads.

"The fresh green leaves combine  
To hide, as in a cloud of smoke,

This little mountain shrine,"  
sings Shosan in his epigrammatic  
HOKKU (three-lined Japanese verse),  
"A Temple Hidden in the Trees"; and

Yozakura, in his "A Shinto Shrine"  
hokku echoes:

"Here there is peace profound,  
Save when the petals of the plum  
Fall lightly to the ground."

When a Negro poet would sing of the upward reachings of her race, she chooses a cypress as her symbol, "straight" and "black" and calls it

#### *The Black Finger*

I have just seen a most beautiful thing  
Slim and still,  
Against a gold, gold sky,  
A straight black cypress,  
Sensitive,  
Exquisite,  
A black finger  
Pointing upwards,  
Why, beautiful still finger, are you black?  
And why are you pointing upwards?

—ANGELINA GRIMKE.

It was beneath a banyan tree, "his spirit at its lowest ebb" when "a sudden light broke" upon Gautama Buddha—"when all without warning salvation came to him. In an instant his spirit leaped up in ecstasy; his whole being became suffused with joy. He felt himself released at last, released from life and the fear of life. He felt himself free at last, free and safe and secure . . . For a day and a night, so tradition declares, he continued beneath that tree, sitting there and pondering on the wondrous thing that had happened to him. Then he arose to his feet, and went off to tell men what he had learnt." (Lewis Browne in "This Believing World.")

And it was "one evening in the early summer when the young rice was being planted in the flooded fields and the peaches were turning red upon their branches, and all the world was full of life and growing" that "it came to Kosen," Pearl Buck's "Young Revolu-

tionist" of China, "what he must do. It came as effortlessly and as suddenly as though a bird flying past had lighted unexpectedly on his shoulder. He straightened his back from the field in which he stood and he said to his father:

"My father, I see the way—I see what I am to do!"

. . . "My son," said Kosen's father gently, "tell me what service this is of which you speak. Under whose name is it?"

"Kosen looked at his father out of his dream and collected himself. What service? He remembered suddenly that he did not even know the name of the hospital or of the doctors or anyone. He only knew that there was some spirit there common to them all. What had that white-robed one told him? He knit his brows, remembering, and looking earnestly at his father, he said, "The master there—I think they told me the master there is one named Jesus. It is under Him we would take service for our country."

"Then Jesus came with them to a place called Gethsemane, and He told the disciples, 'Sit here till I go over there and pray.' But He took Peter and the sons of Zebedaeus along with Him; and when He began to feel distressed and agitated, He said to them, 'My heart is sad, sad even to death; stay here and watch with me.' Then He went forward a little and fell on His face praying, 'My Father, if it is possible, let this cup pass me. Yet, not what I will but what Thou wilt.'"

So, when we "grow weary" of those "who spend their noisy days in search of gain;" when we would meditate on "experiments" that will heal God's children; when our heart is troubled and we have lost the way, let us "in silence," "go to a tree—one that has stood long patient years" — a cypress, perhaps, "pointing upwards," or a banyan; let us go to a "temple hidden in the trees," or to a "Garden"; or, "when the peaches are turning red upon their branches," let us go to the flooded fields where young rice is being planted, and there let "One named Jesus" help us say with Kosen, "I see the way. I see what I am to do."

## CHILDREN'S CORNER

### *The Banyan Tree*

○ YOU shaggy-headed banyan tree standing on the bank of the pond, have you forgotten the little child, like the birds that have nested in your branches and left you?

Do you not remember how he sat at the window and wondered at the tangle of your roots that plunged underground?

The women would come to fill their jars in the pond, and your huge black shadow would wriggle on the water like sleep struggling to wake up.

Sunlight danced on the ripples like restless tiny shuttles weaving golden tapestry.

Two ducks swam by the weedy margin above their shadows, and the child would sit still and think.

He longed to be the wind and blow through your rustling branches, to be your shadow and lengthen with the day on the water, to be a bird and perch on your topmost twig, and to float like those ducks among the weeds and shadows.

Child Poems—The Crescent Moon.

RABINDRANATH TAGORE.

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*"When I have read it, I pass it to another member of our Missionary Society."*

—MRS. LOUISA ROSE RUSSELL, Waynesboro, Pa.

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# The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

## *Chen Teh—The School of Growing Virtue at Shenchow, China*

*They were awfully good at tearing down, but the Stone of the Corner was left, whose Rock of Foundation was Christ; so, the Winds blew where they listed, and the Storms raged where they would, but the Cross of Love stood that buffeting so securely that the Foundation stayed firm and Faith grew anew.*

SHENCHOW is so far away, and so surrounded by a wall of sky-tipped mountains, which seem like prison walls to some, and is so inaccessible to those who would be fleet and would be recent that it has been easy for the unacquainted to wonder whether anything good could COME OUT of Shenchow. And wonder about this as one might, still one never needed to wonder but that something infinitely good had COME INTO Shenchow, way back in those years when traveling missionaries brought the message of Christ through the mountain passes into the land where two gave their lives for the Master and His kingdom.

Those who followed after must have been filled with marvelous, unflinching faith of hope to have been able to make dreams of a Christian community come true. While they were telling out the message of Christ where it might be heard, and were busy with the building of schools, the hospital and the Church, at the very same time their ears were strained to catch the sounds of breaking twigs, crunching stones and tell-tale indications of danger that might gather force in the darkness of unenlightenment and start creeping imperilingly close in the night of misunderstanding, doubt and suspicion.

Petty wars, massacres, feuds, famines, floods, pestilences, plunderings—a whole score of enough blighters to break the buoyance and still the hope of many dreamers—pounded at the planners. Add to that source of difficulties one more word, isolation, and one's wonder grows

to amazement that they actually did it: came through the mountain walls, forged up the foaming river and dwelt here with their vision until their dreams came true—that vision that there should be here on the hostile ground, a Christian community built on the foundation of Christ, into which might go the blend of men and races.



SHOWING THE CORNER STONE MORE CLEARLY

Miss Sung, Mrs. Snyder and little sister Djou.



FACULTY AND STUDENTS OF CHEN TEH GIRLS' SCHOOL, SHENCHOW, HUNAN, CHINA, APRIL, 1932

The man at extreme left is the teacher of Chinese.

Not the least to be wondered at was the early rise and progress of a school for that unwanted group in Chinese society which have been sifted through death-taken-at-birth, have gone through the torture of being bound foot slaves, have existed through the dock of chatted property, and even where attitudes were of the best have carried on only to know that they were unpreferred and were as debts to those who had to rear them. So, honor and gratitude must be given to the men and women of Mission Boards and Missionary Societies who had that belief in the way of Christ wherein every soul was valuable in the sight of God, and who helped make it possible that girls could also be preferred.

Chen Teh Girls' School was started sufficiently well before 1911 that the future of the school was a matter of keen concern to the missionaries who had to leave the station during the disturbance of that year. Many times since then, political disturbances have broken plans and temporarily veiled the light of hope. Yet those who believed that every soul was valuable in the sight of God, those who thought life's glory enough if they could be like the Master and whose love conquered all fear, came back and continued. They, however, could not have placed the Corner Stone of the Foundation without the aid of those in America whose love

and courage were the foundation of Hope.

Just so recently as 1927, when the gloved, phosphorous hand of violent Communism reached out and turned the message of love from its course, replacing it with a spread of hate, Chen Teh Girls' School closed her doors and Chen Teh girls disappeared for awhile. When the period of violence and destruction was checked, Chen Teh opened her doors, for the Corner Stone remained, and the Foundation was there. The doors, though, as they reopened, seemed to swing for awhile on hinges of doubt and fear and hope tarnished with rust. It was slow and not too encouraging to be building from the beginning.

Today in the fourth month of the western calendar of 1932, Chen Teh has seventy girls—growing in the opportunity to know Christ, whom to know is the source of life abundant. And in the Foundation of Chen Teh's faculty are these sure sources of growth: a lovable kindergarten teacher who was taken into the school years ago as an abandoned baby and who grew up in the school; a zealous, young Christian widow matron whose father was cook at Chen Teh in Chen Teh's ground breaking time and who, herself, lived long enough in Chen Teh to have Chen Teh's traditions; a teacher of Chinese who stayed with the school through



#### BY THE CORNER STONE

*From left to right*—Mrs. Djou, the matron, and her little girl; Miss Yang, Lower Primary Teacher (who went away for two years' training); Miss Sung, Higher Primary Teacher (who went to Changsha); Mrs. George Snyder, Mission Representative; Mrs. Yang, Kindergarten Teacher.

the season of its unpopularity; a Christian primary teacher who grew up in the school and went away for two years' normal training during the period when Chen Teh was opening slowly; and finally, there is the other woman teacher

who had finished her work at Chen Teh as far as the school would take her and who went to Changsha to "Fu Hsiang" to complete her high school work. She stayed in Changsha five years, making her way by teaching when Fu Hsiang was closed and variously proving her Christian personality during the testings that came to Fu Hsiang's students in the period of demanding denial of Christ. We are glad for them and here they are by our corner stone.

For forty it was worth the effort, and for seventy it is increasingly so. When the girlhood of a land knows Christ, there will shine such a light as cannot again be dimmed into slavery, doubt and death. And the seeming prison walls of Shenchow break down when enlightenment comes. Truly, out of the mountain fastness of this country where men and women must be hardy in order to be at all, GOOD WILL COME and great will be the rejoicing of those who dreamed that souls were valuable enough for Christ Himself to come into the land; and so, for Him they came as they were called and were sent.

GRACE WALBORN SNYDER.

### "Pray, Work, and Set a Watch"

#### A CHRISTIAN CITIZENSHIP MESSAGE

"SO built we the wall—for the people had a mind to work." Thus wrote Nehemiah after he had performed a great patriotic service for his native city, Jerusalem. The work was accomplished amid violent opposition, with the forces of political and religious rancor organized to defeat the project. To opposition from without was added internal discouragements. "Pray, work, and set a watch" was Nehemiah's rule.

Has the episode from the life of Nehemiah a message for the twentieth century? On the eve of the quadrennial presidential election, great economic stress prevails. Taking advantage of this time of questioning and unrest, floods of oratory are being released on the question of resubmission or on the repeal of the Eighteenth Amendment. Thus are powerful influences at work breaking

down or attempting to break down, the wall of temperance reared through a century of effort and thus too, are the real issues of the campaign evaded. Let no citizen be so stupid, so unthinking, as to believe the successful party at the polls in November can greatly hasten or retard the return of prosperity. Our economic ills are not rooted in political parties but in the hearts of men whose love of possession or position or both, transcends all interest in the well being of their fellowman.

The Nehemiah type of leadership is needed; a clear thinking Christian citizenship is needed with a "mind to work," not building walls of stone but building morale, building character, building educationally and spiritually to the end that there may be keener discernment between the true and the false.



William Penn, visioning a great state peopled with a free and intelligent citizenry announced his famous theory of government as follows: "Governments, like clocks, go from the motion men give them, and as governments are made and moved by men, so by them are they ruined too. Wherefore governments rather depend upon men than men upon government. Let men be good, and the government cannot be bad; if it be ill, they can cure it. But if men be bad, let the government be never so good they will endeavor to warp and spoil to their turn. I know some say, let us have good laws, and no matter for the men that execute them; but let them consider, that good laws do well but good men do

better. . . . That therefore which makes a good constitution, must keep it, viz.: men of wisdom and virtue, qualities that because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth—."

Obeying the law is a sacred duty, participation in government through the ballot, is a privilege for which our forefathers fought and bled. The Christian Citizen of today will "pray, work, and set a watch"—with the aid of the ballot.

MAUD B. TRESCHER,

Secretary of Christian Citizenship, Woman's Missionary Society of General Synod.

### *News from Odessa, Russia*

THE Reformed Congregation at Odessa, is most grateful for the help which it has received from the Reformed people of Germany and the United States and hopes that it will be able to continue its services. During the exile of their pastor one of the elders takes charge of the German services and one of the ladies of the congregation takes charge of the French services. If the Soviet Government does not renew its persecutions they feel that they will be able to keep the congregation together.

Rev. David Schaible, their pastor, has written the consistory that at last he has been taken from the gloom of the concentration camp into the fresh air and

sunshine of God's out of doors and is on his way to the place of exile which is called "Camp Pinjuga." There he is sentenced to five years hard labor. He asks his consistory that they inform his friends that he is well, thanks to the relief which he has received from abroad, and hopes that his sentence may be shortened. The consistory assures us that they will do everything they possibly can for him but that no letters should be sent directly to him. This information is taken from a letter to Prof. Dr. Lang, in Germany, dated May 13, 1932.

HELEN M. NOTT.

Milwaukee, Wis.

### **Quiz**

1. *Why has it been difficult in Shenchow to make dreams come true?*
2. *Name some of the sources of growth now at work in Chen Teh.*
3. *Where is the congregation whose pastor has been sentenced to 5 years' hard labor?*
4. *The common denominator of united intercession for the women and girls of the Reformed Church is . . . . .?*
5. *What is the weapon of the Christian Citizen today?*
6. *Who are writing the prayers for the 1933 Prayer Calendar?*

## *An Appreciation of the Prayer Calendar*

A CHILD—a house—a picture—a book, anything into which we put our best, whether it be the education of a child, the building of a house, the painting of a picture, the writing of a book—into whatever we embody an ideal or a purpose—that product needs the appraisal of others in order to be properly classified. Of the Prayer Calendar, such an appraisal came about four years ago.

For successive years, the Educational Commission had been endeavoring to make the Prayer Calendar the common denominator of united intercession for the women and girls of the denomination, by binding into one theme twelve prayers for definite missionary needs. The form of the Calendar, to embody this ideal and purpose, required careful attention to every detail . . . the persons invited to write the prayers, the pictures to accompany the prayers, scriptural and other quotations, but, most difficult, the artist to design the cover page. (Yet in the cover page, our Prayer Calendar excelled to a high degree . . . and what a joy the cover pages have been to the writer!) The desire, that the Prayer Calendar should meet its high possibilities, that it should be beautiful and inspire reverence—these ideals have always been held sacred—but the embodying of them involves so close attention to mechanics that there is always the danger of underestimate or over-estimate of the product by those who have hand in the making. Always the judgment of the Educational Commission has been that the Prayer Calendar represents its best efforts, but like all things through which we express ourselves, the Prayer Calendar needed appraisal from without. Therefore when this came, unsolicited and unexpectedly, it brought encouragement for renewed effort.

Whence this appraisal?—About four years ago, a group of women, Liter-

ature Secretaries and Executive Secretaries, met at Atlantic City. One of the subjects considered was denominational missionary literature with the possibilities of more general use by Boards other than the one publishing it. During this meeting, our Prayer Calendar was pronounced the “most distinctive of all our publications, superior and unique in missionary literature.” Even though the above appraisal had not been given, the scores of letters of appreciation and congratulation annually received from widely scattered sources, indicate the esteem accorded the Prayer Calendar by persons in positions of trust and honor in the field of missions. The Educational Commission wishes it could share these letters, as well as the ones written by men and women who accept the invitation to write prayers or design the covers, with every member of the Woman’s Missionary and Girls’ Missionary Guild. To read them is a privilege. There also are other stimulating letters which show that the purpose of the Prayer Calendar needs further clarifying. Those that contain suggestions are most acceptable and receive careful attention. A number of recent suggestions have been incorporated into the 1933 Prayer Calendar.

This is the Calendar that is now in the making. Guild girls have written the prayers. Mrs. Evelyn Mess, who designed the beautiful cover pages for the 1929 and 1931 Prayer Calendars is making an etching for this year. Mrs. Gekeler has been struggling over stock, others have contributed their parts, again it represents the best of what we have in our hands. This appreciation, the combined assent of all who are privileged to share the “Joy of Making” carries to all who will use for 1933 Prayer Calendar the hope for more earnest prayer that the World May Know Itself Through Jesus Christ.

F. R. L.

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*“I would not like to do without THE OUTLOOK OF MISSIONS. It is very interesting reading and keeps us informed on the work of our Missions.”*

—MISS DEBORAH BUCKS, Reading, Penna.

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## Life Members and Members in Memoriam

### Life Members

#### EASTERN SYNOD

*Lancaster Classis*—Mrs. Edith Owen Potts, 1513 N. Second Street, Harrisburg, Pa.

#### POTOMAC SYNOD

*Gettysburg Classis*—Rev. Edwin M. Sando, D.D., 139 Pleasant Street, Hanover, Pa.

### Members in Memoriam

#### EASTERN SYNOD

*East Pennsylvania Classis* — Mrs. Mabel Hawk Houck, R. No. 3, Nazareth, Pa.

#### POTOMAC SYNOD

*Zion Classis*—Mrs. H. Barnhart, 826 S. George Street, York, Pa.

\* \* \*

On May 27, 1932, Indianapolis Classis of Midwest Synod lost by death one of its beloved and efficient workers, Mrs. C. Edward Korn.

Mrs. Korn served as Historian for the Classical Society for about ten years and at the last Classical Meeting, gave a splendid concise history in celebration of its tenth anniversary.

She was a member of the Executive Board of the Reformed Missionary Union of Indianapolis, having served in that capacity for many years. She was also a very active member of the Woman's Missionary Society of Second Reformed Church, Indianapolis.

Mrs. Korn was noted for her gracious hospitality to Christian and Missionary workers who came to the city and will be missed by her large circle of friends.

ALMA ISKE.

\* \* \*

At the request of the Woman's Missionary Society of General Synod, Dr. E. G. Krampe, who is spending some time in the Holy Land, placed flowers on the grave of Edwin Warner Lentz, Jr., while he was in Jerusalem. Dr. Krampe writes, "he has a fine resting place."

## Literature Chat

CARRIE M. KERSCHNER

THE weeks and months roll by and again it is time to plan for that October program. The Guild girls will begin the use of the study book, "The Winnebago Finds a Friend," 50c paper, 75c board. This will also be used by the groups of the Woman's Missionary Societies; indeed, leaders of Mission Bands will want a copy also. Then, too, it is on the Reading Course. Every member of our Reformed Church should read this book. Therefore, be prepared for your meeting whether you are planning to use the book in October or November by ordering now.

Other Winnebago material is listed as follows: "Friends from the Forest," by Benjamin Stucki, a course for boys and girls. Pupil's Book, 15c; Teacher's Manual, 15c, both for 25c. 1 Teacher's Manual and 7 Pupil's Books for \$1.00.

These two pamphlets will be in the Mission Band Packet. The Pupil's Books are priced at so low a figure that it is hoped many extra ones will be ordered by Band leaders. To accompany the Winnebago books is a Winnebago Picture Sheet, 10c each. Price in large quantities will be quoted to those who desire them for scrap book and poster work. Colored Post Cards of Winnebago Mission subjects are selling four for 5 cents. Then there are beautiful enlargements of Winnebago Mission scenes and Winnebago men, women and children, size 8 by 10, mounted on card, 50c each. Every group will want a supply of these materials. Order them from the Woman's Missionary Society Depositories, address below.

The Clipping Sheet for Woman's Societies is priced at 15c, 2 for 25c. Every

Program Committee should have at least two copies. Facts concerning the program for the various months are explicitly explained in the Clipping Sheet. Take enough time at the October meeting to study the new Standard adopted by the General Synodical Society in May. These are "Facts to Face." Shall we do so at the very beginning of the Triennium? Do not wait until near the end of the year to strive for the Standard. Order a supply now of the Woman's, Guild and Band Standards. They are free.

Extra copies of the play "Kindles-A-Fire—A Winnebago Girl" will be needed. Consult the last page of the play for price and order the necessary copies immediately.

Programs for Woman's Societies are 10c each, \$1.00 per dozen; for Girls' Guilds they are priced at 5c each, 50c per dozen. Monthly Topics for Missionary Society are 2c each, 20c per dozen, 75c for 50; \$1.00 per 100.

Invitations for Woman's groups, Guilds and Mission Bands are available and may be used to good advantage in beginning the Fall work. They sell for 1c each, 40c for 50, 75c per 100. They are most attractive. Here is a suggestion also; use the Winnebago Post Cards for invitation purposes for the October meeting or the Mission Study Class.

October is a good time to begin the circulation of the Christian Citizenship Packet. Priced at 15c—no Society or Guild need hesitate to order at least one or two packets. It is well worth the cost.

October is a good month in which to begin many other worthwhile projects.

What are you doing about membership? Be sure to send for the free leaflets indicated in the Clipping Sheet and get the chairman of your Membership Committee to send for the Organization and Membership Packet, 10c. I pray that not so many members will be let slip off the roll this year! Some one has recently written, "Every situation has its compensations even as when sight is lost other faculties are intensified. We may not like our own lot, but we need not make it worse by refusing to see and use the compensations which always are present. Compensations are not marked by tags. Sometimes it takes a bit of searching to discover the good, counter-balancing disappointments and losses." "Life is always providing something for you. Something interesting is always coming along." All of the items mentioned above are these "interesting things." They are compensations for your effort in writing for them and will surely repay you for the search you have made for "helps."

For a description of The Book of Month consult page 6 of the "Digest," Indian Americans, A Jolly Journal, and Kiowa. Certainly, there are three instead of only one! You will want them all!

Those residing in the area of the Eastern Depository order from The Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from The Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

## Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

### Looking Forward

IN the conclusion of his book, "The Winnebago Finds a Friend," Dr. A. V. Casselman has given suggestions for Friendship Projects. We advise you to turn to that section of the book, study it carefully and at your October Guild meeting, decide to carry out one or more of these suggestions. You may be able to interest other groups such as your Christian Endeavor, Young People's So-

ciety, Men's Club or Ladies' Aid to assist you with the projects. Before you ask them, be sure that they know something about the Winnebago Indians and the work the Reformed Church is doing among them. Let them read Dr. Casselman's book.

We welcome the new Mission Band at Salem Union Church, Dover, Pa., organized with 55 charter members by Mrs. Clarence Lauer.

ural death in the great World War. If nations insist upon huge armaments under the guise of self-defense, and if they look upon all neighboring nations as envious competitors and potential enemies, war is the natural and almost necessary result. These wars were not particularly important when armies were small and instruments of destruction simple and of short range. As the Great War showed, conditions are wholly different in these respects today. Tens of millions of men are involved, whole continents are subject to ravage and outrage, and innocent men, women and children 50 miles away may be sent to their death without knowing what it is all about. With airships and poison gases at the disposal of all combatants, another war would be far more destructive than the Great War showed itself to be. Unless the nations of the earth keep their word which they gave when they solemnly pledged themselves not to resort to war as an instrument of national policy, civilization may yet be destroyed in what is almost the twinkling of an eye.

The Great War not only caused the stupendous losses of which everyone knows, but it destroyed a very large part of the accumulated savings of the world through 300 years. This is the primary cause of the present economic, social and political crisis. Men's savings have in large part disappeared, having been burned up in the killing, the pillage, and the appalling expenditure which were the Great War. Not only were these accumulated savings destroyed, but the trade, the commerce and the industry of the world were all disrupted. The seas were no longer safe and the land was almost everywhere in possession of armed and fighting forces.

To all this there came an armistice on November 11, 1918. It was a cessation of hostilities so far as military and naval operations were concerned. It was not a cessation of hostilities as far as mental processes and political policies were concerned. The Great War is still going on, although without the aid of armies and navies. Greedy, envious and self-centered nationalism is everywhere manifesting itself, and every nation's hand is more or less openly raised against its neighbor. Many parts of the war settlement are based upon hate and others upon fear, forgetful of the fact that neither hate nor

fear will serve as foundation for the building of human satisfaction and of peace.



In one sense there is overproduction because there are natural products and manufactured goods that are not sold. On the other hand, there is underconsumption because there are millions of human beings who need these natural products and these manufactured goods to keep them alive, to cover their nakedness, and to house their families, but who have not the wherewithal with which to acquire them. It is to be noted that these forces are in operation all over the world. They produce somewhat more acute effects in one country or in one section than in another, but nevertheless they are operative everywhere. No nation is competent to deal with these situations single handed. The forces at work and the problems which they have created are international, and the ways of dealing with them must be international, too. Time is slipping away and conditions are growing steadily worse, and yet we find holders of public office in our own land and in other lands looking helplessly about and trying to find ways and means to care for their own people first. This can not be done, because there is no way to do it. There are very few national problems left in any land. Almost every important problem of government, of industry, of commerce, of trade, and finance is international in its every aspect. Those who would bid us mind our own business use words with a meaning that would have us neglect the chief part of that business which is our own. "Am I my brother's keeper?" insolently asked Cain, and he quickly found out the true answer. So we, too, are other brothers' keepers. Each nation is a moral personality with a mind and heart and soul. Each nation is a member of the great commonwealth of nations, with duties and responsibilities like to those which the individual man has toward his neighbors and fellow-citizens. What the world needs is voices and acts of leadership that will point the way, that will rouse men from their lethargy and self-centeredness, that will lead them to see facts as they really are, and to take their part in rebuilding a broken and disordered and a sorely stricken world.—*The New York Times*.

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*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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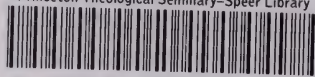
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